

Furthermore, in some cases a single projecting karma projects one only into one rebirth. In other cases, a single powerful projecting karma can project one into a succession of numerous rebirths. Similarly, a collection of smaller karmas can lead to one rebirth.

The latter is possible when one performs several similar actions repeatedly, with each action being unable to act as projecting karma but with the culmination of those actions projecting one into a single rebirth in any of the realms of cyclic existence.

Moreover, there are also many projecting karmas that can project one into many rebirths.

Asanga says in his ***Abhidharma-samuccaya (Compendium of Knowledge)***:

There is karma where a single action projects one into one body. There is karma where a single action projects one into many bodies. There is karma where many actions project one into a single body. There is karma where many actions project one into many bodies.

b) Completing karma

Tibetan: རྫོགས་བྱེད་ཀྱི་ལས། - *Dzog-che kyī lae* (dzog-che = complete/fulfill)

Whereas projecting karma determines birth as a celestial being, a human being, or an animal, etc., completing karma determines the quality of that life, whether one's life is pleasant or unpleasant, beautiful or ugly, long or short, rich or poor, who one's parents are, what country one is born in, and so forth.

The analogy of the two types of karma is that of making a painting. Drawing the outlines of the painting is analogous to projecting karma, and filling in the details of color and highlight is analogous to completing karma.

However, virtuous completing karma does not necessarily ripen in one of the higher rebirths and non-virtuous projecting karma does not necessarily ripen in one of the lower realms.

Asanga says in his ***Abhidharma-samuccaya (Compendium of Knowledge)***:

Understand that virtuous and non-virtuous actions project and bring to completion birth in the happy realms and the miserable realms. Projecting karma projects fruition. Completing karma is that which, in a rebirth, you experience the wanted and unwanted.

Therefore, there are four possibilities to the interrelationship of the two karmas:

- (I) Both the projecting and the completing karma are virtuous
- (II) Both the projecting and the completing karma are non-virtuous
- (III) The projecting karma is virtuous, but the completing karma is non-virtuous
- (IV) The completing karma is virtuous, but the projecting karma is non-virtuous

However, the presentation of these four possibilities is extremely simplified, for with respect to completing karma there are a myriad of different positive and negative completing karmas that determine a person's quality of life. For instance, one may be born in a country that experiences famines and other problems on account of *non-virtuous* karmas but at the same time have a loving and caring family and abundant opportunities to receive a good education, etc. due to the ripening of *virtuous* completing karmas.

2. The category of karma that will definitely be experienced and that which will not necessarily be experienced

1. English: karma that will definitely be experienced

Tibetan: རྟོག་བར་ངེས་པའི་ལས། - *Nyong-war nge-pa'i lae* (nyong-wa = experience, nge-pa = definitely)

2. English: karma that will not necessarily be experienced

Tibetan: རྟོག་བར་མ་ངེས་པའི་ལས། - *Nyong-war ma nge-pa'i lae* (ma = not)

The difference between karma that will definitely be experienced and that which will not necessarily be experienced is explained in Asanga's ***Levels of Yogic Deeds***:

Karma whose result you definitely will experience is that which is done intentionally and accumulated.

Karma whose result you will not definitely experience is that which is intentionally done but not accumulated.

Karma that is accumulated is explained in Asanga's **Levels of Yogic Deeds** as being any karma that is not included in the following list of ten types of actions:

Karma that is accumulated is that not included among the following ten types of actions: (1) actions done in dreams; (2) those done unknowingly; (3) those done unconsciously; (4) those done without intensity or not continuously; (5) those done erroneously; (6) those done forgetfully; (7) those done without wanting to; (8) those naturally ethically neutral; (9) those cleared away through regret; and (10) those that have been cleared away with an antidote. Any other karma that is not included in the ten types of actions is karma that is accumulated. Karma that is not accumulated is just [one of] the ten types presented here.

Asanga's **Compendium of Determinations** presents four possibilities between karma that is accumulated and karma that is done. Taking killing as the example the four possibilities are:

- (1) Killing that is done but not accumulated is killing that is done unknowingly, i.e. being unaware of or oblivious about the killing. Other examples of karma done but not accumulated is killing in a dream; being coerced into killing; killing unintentionally; killing whose karmic force is weakened due to seeing the fault of the action and thus vowing to never kill again; killing that is done only once and after which one feels strong regret. Killing is also done but not accumulated if before the karma ripens one is able to temporarily overcome attachment by means of a mundane path, i.e. one of the concentrations of the form- or formless realm. The attainment of such concentration weakens the karmic imprint so that it does not bear fruit. Furthermore, karma is done but not accumulated when before the karma ripens one realizes emptiness directly. At that time one reaches the Arya path of seeing which means that one eliminates all non-virtuous *projecting* karma and weakens the force of negative *completing* karma.
- (2) Killing that is accumulated but not done: an example is planning to kill someone in a way that fulfills the mental requirements of the act. Those mental requirements are (a) having a correct apprehension of the person one plans to kill, (b) having the intention to kill the person, and (c) having a definite plan of how to kill them. However, if despite the plan one does not kill the person, one acquires the karma that is accumulated but not done. This karma is heavier than the previous.
- (3) Killing that is both accumulated and done: an example of this is the act of killing someone which is preceded by planning to kill the person. In this case (a) one has a correct apprehension of the person one plans to kill, (b) one possesses the intention to kill the person, (c) one has a definite plan of how to kill them, (d) one goes through with the action, and (e) one feels satisfied or joyful upon having killed the person. This karma is the most negative.
- (4) Killing that is neither accumulated nor done: an example of this is neither planning to kill someone nor actually killing someone.

Those four possibilities also apply to other non-virtuous actions of body and speech such as the remaining six non-virtues (the two non-virtues of the body – stealing and sexual misconduct – and the four non-virtues of the speech – lying, divisive speech, harsh speech, and senseless gossip) as well as to *virtuous* and *neutral* actions of body and speech.

In terms of time, there are three categories of karma whose result is certain to be experienced:

1. Karma that is experienced in the current life
2. Karma that is experienced after taking rebirth
3. Karma that is experienced in subsequent existences